

The Catholic Journal

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OUR NEW SAINT.

Catholic France will soon be able to add to the grand list of saints who received the honors of the altar within the past twenty or thirty years the name of one of her most deserving sons, John Baptiste De La Salle, founder of the Society of the French Christian Brothers, called "Brothers De La Salle." The Pope, writes a Rome correspondent, has fixed the solemn ceremony of his beatification upon the 24th day of May next. The jubilee year brings already many thousands of pious pilgrims to the Eternal City. The eldest daughter of the Church was foremost in organizing a grand national pilgrimage to the shrine of St. Peter, and to the feet of his august successor.

Apart from testifying their undying love and veneration for the Sovereign Pontiff, the pilgrims, in the name of France, under the presidency of his Eminence, Cardinal Archbishop of Paris, have a threefold object in view. They go to Rome to gain the jubilee, they are to visit the Sacred Basilica to render solemn homage to the Divine Redeemer, as decreed by Leo XIII. to be done during the closing year of the century, and they go to St. Peter's to assist at the canonization of the great French saint, the benefactor of the children of Catholic France alone, but of the Catholic universe.

The solemn ceremonies—when the Pope in performing an act of his prerogatives the most sublime as he places a new saint upon our altars, giving him as a model and a patron to the entire world—have always attracted the faithful and brought together innumerable masses of Catholics. It was so last year when St. Peter Pourrier, another French saint and great missionary, was beatified. The next canonization, that of the great apostle and great man of God, who has given to France that incomparable army of Brothers of the Christian Schools, would at any time have brought to Rome a vast powerful and representative body of Frenchmen. But it so happens that to-day the concourse will become exceedingly greater, owing to the happy coincidence that the pious manifestation of Catholic France is to enhance still more the already most sublime and solemn functions at St. Peter's. Yes, at the solemn moment when the Sovereign Pontiff will, for the first time, and the first of all, invoke the new saint, the pilgrimage organized for the great jubilee year will have brought a nation of Frenchmen into the Vatican Basilica to give to the Holy Father's invocation "Sancte Joannes Baptiste de La Salle," a mighty response of "Ora pro nobis."

Not only shall the supreme homage to John Baptiste De La Salle reach to the hearts of a vast assembly of his fellow-citizens, but the masses thronging in their thousands without, around the immortal Confession of St. Peter's, will represent more correctly than ever before on a like event the whole of France, with its every diocese, its Catholic institutions beyond counting, and all classes of society. For, it is well known by this that all these various elements which constitute the life of the French nation will take part in the jubilee pilgrimage; and thus the canonization of the new saint, whom the Lord has designed to select for Himself out of the French nation, shall be celebrated in the midst of a manifestation truly national and thoroughly representative and Catholic. No wonder that the Catholics of France consider the coincidence as truly providential, and that the Catholics all the world over, who have so largely benefited by the French Christian Brothers, to mention but his institute amongst the great many others for the spreading of the faith and the salvation of souls, join most heartily in mind and soul on that great day in the solemn hymn of thanksgiving to the Almighty in unison with the eldest daughter of the Church to whom the world's Catholicity is indebted.

For even the modern reformers, or reformers, of national education who boast so much of progress, are bound to recognize the source of their success, if any, in the saint to be canonized by Leo XIII. the very enemies of religion, and still more of the innocent children, who are laicizing the national schools one by one, and force on the Catholic poor and middle classes a detestable system of Godless education, have borrowed from the founder of the Christian schools the very notions, means and methods which they now turn against the Brothers and their pupils. The ungrateful, perfidious plagiarists in their hypocritical audacity, have the impudence to oppose their newly opened educational palaces, built at the expense of the rate-payers, to what they call the obscurantism of the Church whence they have drawn the little light which they may have insolently they parade their empty schools, which they have got up in the great cities and in the remotest, most ignored little spot in the land, taking great care to conceal from the ignorant peasant that the great work of education has been inaugurated long before them by these humble Christian Brothers whom they so much despise. They extol the modern systems of education, well knowing that these amongst them who have introduced secular education had merely to copy the old famous Christian Brothers' schools.

The death is announced of Rev. Chas. Moran, O. S. M., which occurred in Limerick, Ireland, on Jan. 28.

The reason why some men cannot keep their heads above water is because they are helping others to do so.

The Gratitude of the Souls in Purgatory.

No doubt gratitude is in proportion to the services rendered, and to the excellence of the hearts of those who have been benefited. From above, the souls released from Purgatory can watch over those who hastened their possession of heaven, and will they not do so even in temporal things? The following fact appears to have taken place at Paris about 1827: A poor servant brought up with Christian sentiments in her own village, had adopted the practice of having a Mass said every month for the souls in Purgatory out of her modest wages. Taken by her masters to the capital, she never missed a single time, and even made it a rule to assist at the Divine Sacrifice and unite her prayers to those of the priest, especially in favor of the souls whose expiration was nearly completed. God soon put her to the proof by a long illness, that made her lose her place, and exhausted her little resources; twenty sous was all the money that remained to her on the day when she was to go out of the hospital. Having prayed to God, full of confidence, she proceeded to the Registry Office for Servants. The Church of St. Eustache being on her road, she entered it. The sight of the priest at the altar reminded her that she had failed this month to have her accustomed Mass said for the dead, and this day was precisely the one, on which for many years she had given them this consolation. But what was she to do if she parted with her last franc, there would be nothing left to appease her hunger. A contest ensued between her devotion and human prudence. The former, however, prevailed. "After all," said she, "God knows it is for Him, and He will not forsake me." She entered the Sacristy, placed her offering there, and then assisted at this Mass with her usual fervor.

Some minutes later, she continued her way, filled with uneasiness which our readers readily understand. Whilst asking herself what she should do if a situation did not present itself, presently a young man, pale, and of distinguished appearance, approached her and said: "You seek a place?" "Yes, sir," was the reply. "Well, go to such a street, to such a number, to Madame X. I believe you will find what you want there, and will do well." And he disappeared in the crowd without waiting for thanks which the poor girl addressed to him. She inquired for the street, and finding the number, ascended to the apartment. A servant came out holding a parcel under her arm and muttering words of anger and complaint. The poor girl trembled as she rang the bell, but a sweet voice bade her enter. She found herself before an aged lady, who encouraged her to make known her request. "Madame," said she, "I hear that you want a chamber-maid, and I come to offer my services to you; they tell me you will receive me kindly."—"But, my dear child, what you say is most extraordinary. It is only half an hour since I sent an insolent servant; besides her and myself, no one knows it yet. Who, then, has sent you?"—"It is a young gentleman, madame, that I met in the street; he had stopped to inform me of it; and I have thanked God for it, as it is absolutely necessary that I should find a place to-day for I have not a penny in my possession." The old lady did not conceive who this person could be, and was lost in amazement at the servant, raising her eyes, beheld a portrait on the wall. "Stop, madame," said she, "lose no more time; that represents exactly the face of the young man who spoke to me; and it is through him I came."

At these words the lady was completely overcome, and seemed for a moment to lose consciousness; then she made her go over again, all the story of her devotion to the souls in Purgatory, the morning's Mass, and the encounter with the stranger; then throwing her arms around the poor girl's neck, she warmly embraced her, saying: "You will be no longer my servant, but from this moment you are my daughter; it is my only son whom you have seen, who owes his deliverance to you, and God has permitted him to send you here. Let us pray together for all those who suffer before entering the blessed eternity."

THE SERVANT OF CHRIST.

The life of a servant of Christ is a life that belongs to Christ and to no one else. "Dead to sin—living to God," through Jesus Christ our Lord—is the description of Catholic duty, as given by St. Paul. Those words mean, "Catholic in one thing Catholic in everything." A man's life is made up of many elements—many actions, many duties, many occupations. His heart and soul are the seat of many different aspirations and of much vital activity. But there is no portion of a man's heart and no division of his time which can lawfully be put outside of his duty to his God and his Savior. We all feel that we belong to God when we kneel before His altar, or when the sound of His holy word stirs our souls to devotion. It is not difficult to behave as a Christian in church; but when we pass from the church into the street, to our homes, to our occupation, then it is found that there are many, very many, who seem to leave their Catholicism at the church door. It is too wide a subject to pursue into details. The evil life, the immorality, the drunkenness, the dishonesty of many who profess themselves Catholics, and who even go to church, are the chief reasons why Catholicism does not make greater progress.—*Sacred.*

SUCCESSFUL MISSION.

Michael Cudahy, of Chicago, Responds Generously to An Appeal.

Michael Cudahy, of Chicago, Ill., has subscribed \$50,000 to the Catholic University of America. The tender of the gift was made to Archbishop Keane who was appointed by Pope Leo to raise funds for this institution. The Archbishop is now extending his energies in this direction in Chicago. His opening sermon and appeal for funds was made last Sunday morning in the Cathedral of the Holy Name. Favorable reports were also made to the effect that the desired sum of \$1,000,000 will be raised within the next year. Mr. Cudahy is a trustee of the university.

Archbishop Keane has visited all of the principal cities of the East, and is now on a tour of the cities of the West. His efforts have thus far been greater than were anticipated when he entered on the present work. To this he consecrated himself for one or two years, but at the beginning believed that the entire time would be necessary for the consummation of the project at hand. He now announces, however, that, with the subscription already received and the assurance of subscriptions in the future, there is every prospect that his task will be finished before the expiration of the two years. Other large gifts have been received from prominent Chicago Catholics.

REMEMBERS OUR HOLY FATHER.

By the will of Louis Cecilia Glover, of New York city, widow of Thomas James Glover, died for probate the other day, the following bequests are made: St. Joseph's Theological Seminary, Valentine Hill, Yonkers, \$10,000; Institution of Mercy, Eighty-first street and Madison avenue, New York, \$4,000; his Holiness, the Pope, \$2,000; the Little Sisters of the Poor, \$2,000; and the Society for the Propagation of the Faith, Lyons, France, \$2,000. To Lieut. Edward B. Barry are left \$25,000, a Dore Bible and a Life of Christ. The bequest of any legatee who contests the will is to go to the House of the Good Shepherd. The bulk of the estate, which amounts to \$200,000, goes to relatives.

AUGUSTINIAN AND PAULIST.

Rev. Michael A. White, O. S. A., of St. Mary's Church, Lawrence, died on Thursday, April 5, from an attack of the grip.

Father White was born in county Clare, Ire., 58 years ago, and was educated with the Christian Brothers in Dublin. When he came to this country he joined the Augustinians at Villanova. In 1855 he was ordained by Archbishop Ryan of Philadelphia, and came to Lawrence the same year, assisting Father Devir at the Immaculate Conception Church. In 1887 he was transferred to St. Mary's, where he was given charge of St. Augustine's Church, Water street, and the mission of Methuen. For the last few years Father White had been in poor health, and had no particular charge. He leaves a brother, who is a prominent member of the Franciscan order in Ireland. Funeral services held on Saturday morning. Rev. John A. Whelan, O. S. A., was celebrant of the mass, with Rev. James E. Curran, O. S. A., of Watford, N. Y., as deacon; Rev. D. J. O'Mahony, O. S. A., of Andover, sub-deacon, and Rev. Charles M. Driscoll, O. S. A., master of ceremonies.

The funeral services over the remains of the late Father Young, C. S. M., in New York city were very impressive, and at their conclusion the body was placed in the secret vault beneath the church. Only members of the Paulist Fathers went down into the dim sepulchre. Archbishop Corrigan presided at the office of Martins and Layds. Solemn mass was sung by Very Rev. George Deshon, superior general of the Paulists. Rev. John T. Hughes, assistant superior of the Paulists, was deacon; Rev. Alexander Doyle was sub-deacon and Rev. Father Powers and McVicol were masters of ceremonies. Among the clergy present were Bishop Farley, Bishop Tierney, Monsignor Mooney and representatives of the Franciscans, Benedictines, Jesuits, Capuchins, Sulpicians, Dominicans and other religious orders, besides fifty secular priests.

Cardinal Logue dedicated the beautiful new church of St. Joseph, Monaghan, Ireland, March 15.

CATHOLIC NOTES.

Admiral Dewey has presented the Carroll club of Wheeling, West Virginia, a beautiful picture of St. Peter's in Rome.

The Oblate Fathers have applied to the Propaganda for the sanction of the erection of a vicariate in Western Australia, in the diocese of the Most Rev. Dr. Gibney, Bishop of Perth.

Archbishop Keane said in St. Patrick's church, Washington, Sunday last, that the government would someday lament the storm of bigotry to which it basely yielded when it closed the Catholic Indian schools.

Grand preparations are making for the golden jubilee celebration of St. Patrick's, St. Francis de Sales' and St. Clement's churches, in Cincinnati.

The recipient of the Lactare medal this year from Notre Dame University is Mr. John A. Creighton, of Omaha.

According to report, there is to be a new diocese in South Dakota in the Black Hills. The see will be at Deadwood or Lead City.

SUCCESSFUL MISSION.

WAS THAT HELD IN MONTREAL FOR NON-CATHOLICS.

Many Received Into the Fold and Hundreds Join the Religious Class. A Score of Chinese Seeking the Truth—Mission to Convert Catholics to Faith.

The sudden collapse of the "Mission to Catholics," organized last January as an off-set to Father Younan's great "Mission to non-Catholics," is brought forcibly to the mind, says the Montreal True Witness, as a contrast with the continuous effects of such missions. In the "Missionary" for this month, we find a full and exact account of the mission preached in our St. Patrick's church, to our Protestant fellow-citizens. While our readers are familiar with all that then took place, yet there are a few details given, which may prove of interest to many. We take the following extracts from the article in question, leaving aside all that has already been stated in these columns. After referring to the origin of the mission, the text of the article runs thus:

The number of non-Catholics gradually increased from one thousand to fifteen hundred. The interest of the clergy and the Catholic people deepened as the mission kept drawing greater crowds every night. Many could not gain an entrance. Nothing could equal the rapid attention, the deep reverence, the intense earnestness of our separated brethren. They felt they were in the house of God and in His presence. Even the pagan Chinese men gazed in awe and bent in adoration. The usual order of exercises was followed. Questions were answered and lectures delivered, and the Benediction of the Blessed Sacrament given. The altar was decorated very beautifully, and differently every night. Hundreds of candles artistically arranged and blended with electric lights, and oil burners of many colors, and pretty flowers, added beauty and solemnity to the Benediction.

The closing service, Sunday evening, January 14, was most impressive. The huge black cross of the Catholic mission was richly decorated with garlands and clusters of flowers, sent in mostly by non-Catholics, many of whom actually took a pride in their mission. The immense blaze of light on the altar suggested the thought of our heavenly glory. It was most consoling to see that great gathering on their knees adoring the Blessed Sacrament and in fervent prayer before their loving heavenly Father. At the end of the service numbers of non-Catholics gathered round the communion rail and remained for some time gazing at the cross and altar.

"At the end of the mission we had 38 converts and 137 more were placed under instruction with the fathers of St. Patrick's, especially Father Martin Callaghan, the great convert-maker. This zealous Sulpician has within the last fourteen years received into the Church 1,063 converts.

"Some three hundred non-Catholics are still attending the inquiry class, which is now being carried on every Wednesday. We feel confident the year of grace 1900 will increase the list of converts in St. Patrick's by four hundred, a figure which is long will double itself. We opened, besides, a catechism class for the Chinese; average attendance each Sunday being eighteen. Their conversion, however, is a matter of time; as only three or four can speak a little English. Everything is under the wise direction of Father Quilivan, the pastor of this great parish.

"Of course there were many interesting incidents. The good sisters, whose convent adjoins St. Patrick's, were deeply interested every evening as they witnessed the crowds of non-Catholics making their way eagerly towards St. Patrick's, and the struggles of some to enter before the others. These devout nuns aided the good work by their fervent prayers. A non-Catholic reproached the Catholics near him for interfering with his mission and preventing many Protestants from getting saved. 'You had your mission,' said he, 'let us have ours.' A woman, looking for a Protestant place of worship, came in contact with one of the fathers, who spoke to her of the mission for non-Catholics. She answered angrily, and was bitter in her attacks against the Church, on priests and nuns especially, and did not even spare the father himself. But he in no wise offended with great tact and gentleness took her into the church, explained a few things to her, gave her a nice seat, and requested her to listen, for once, to a Catholic priest. He met her going out after the sermon, with tears streaming down her cheeks. She thanked him, and with deep emotion assured him she would attend every night, and did so. She finally joined the inquiry class.

Over 4,000 persons witnessed the laying of the cornerstone of the new Yecum building, the property of the Parish of Our Lady Star of the Sea, Long Branch, on Sunday of last week. The stone was laid by Bishop McPaul, of Trenton, who delivered the sermon for the occasion. The new structure, which will cost \$40,000, will be used for a school and Yecum. It will serve also as a clubhouse for the young men of the parish, and Catholic young men who visit there in the summer season will be welcome to the privilege of the building. It has been Father O'Connell's ambition for a number of years to erect a building of this kind for young men, and a number of visiting New Yorkers will aid him in his work.

A VALIANT PRIEST.

Father Huntman Leads in Subduing Flames in Church Rectory.

While St. Joseph's Catholic Church, at Columbus avenue and One-hundred-and-twenty-fifth street, New York City, was crowded with a recent Saturday night about a clock, with many women waiting to make their confessions, and the priests were busy hearing them, Miss Mary Keeler, the patron of the rectory, which adjoins the church, rushed up to the box in which Father Huntman, the pastor of the church, was hearing confessions, and through the lattice work in the door, told the priest, in tones that could be heard all over the house, that the rectory was on fire.

Father Huntman stopped the confession he was hearing and ran into the rectory, followed by a dozen men from the church. There was almost a panic among the other persons in the building, who rushed wildly for the street, leaving the church was on fire. No one was injured in the crash.

Father Huntman gave buckets to the men and organized a fire brigade on the spot, which passed pails of water all the way from the kitchen in the second story, where the fire had started. The men worked hard. Father Huntman setting an example.

Some person, in the meantime, turned in an alarm, but when the firemen arrived they found that the priest and his helpers had done their work so well that the fire had been extinguished before it had caused more than \$50 damage. Priest and parishioners then went back into the church.

Miss Keeler is a sister of the late Father Keeler, for thirty years pastor of St. Joseph's who was drowned in the Burgoynes disaster. She is known to all the parish as "Sister Mary." She smelled the smoke and traced it to a closet on the second floor. There were no men in the house, so she had to go into the church. There is no clew to the cause of the fire.

Father Huntman has a record as a fire fighter. Several years ago, when he was at Fort Mady, N. Y., his church caught fire, and he organized a fire brigade and put out the flames. Westphalia, Germany, his native place, he performed a similar feat.

THE PRIEST AT THE DEATHBED.

Speaking before a meeting of the English Church Union recently, Hughes, G. B., a non-Catholic, the following testimony to the powerful effect of the last sacraments upon the dying:

"The military medical officers often asked me the question: 'What is it when a soldier is in hospital and at the point of death, that they speak of the visit of the Roman priest has, medially speaking, done of benefit to the patient, while the priest of the Church of England does nearly always has the contrary effect? The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit, that the members of that communion have a definite belief in grace through the sacraments, and so what the priest has to apply the sacraments to the dying soldier, the man receives them naturally as the sacred gifts, for the needs of his soul, and the priest's visit leaves him calm, expecting the great change with confidence. This confidence is given by a quiet pulse and lowered temperature. But the Church of England, I am afraid, has no worse model than his Catholic comrade. His sacraments made little, if any, use of, and the grace offered him by his comrade, not troubled himself to do so, as something to be received, and not as a sacrament, and so the sacraments of thought of the dying man, filled with fear about the future, and anxiety whether he had received of life that remains there in peace through the ill-understood and unaccustomed means of prayer, communion and communion. No wonder the doctor finds him feverish, and restless rather than better in health."

THE CHRISTIAN PROBLEM.

Preaching in Navy Cathedral, Sunday on behalf of the Christian Brothers' School of the town of B. Hammerley, O. P. drew a large congregation between them and the Board of Education in Ireland. The reason of their superiority over the latter was, he said, very simple. "The Holy Ghost," he said, "is the firmament of heaven." The man then resolved within himself to abandon the world and to seek the attitude where those prophetic words of the Spirit of God were fulfilled in letters. "Oh, what the Christian Brothers had done for this country! what they had done since they were sent here in the first place of the world under the guidance of the Holy Spirit."